THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.] LEXINGTON, KY. MARCH 2, 1825. [No. XXXIV

EDITED BY

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PRINTED BY

THOMAS T. SKILLMAN.

Published every Wednesday, at THREE DOLLARS per annum, in the currency of Kentucky, in advance, and increasing by TWENTY-FIVE CENTS for every three months delay.

From the Christian Advocate.

PRESERVATION A CONSTANT CREATION.

In his treatise on "The Christian Doctrine of Original Sin," President Edwards, the elder, found it to his purpose to attempt to prove that God, in the preservation of his works, exercises, without intermission, his creative power; or, in other words, that *preservation is a constant creation.* We know not whether this speculation was entirely original with Mr. Edwards, or whether he had met with some writer who had gone into it before him. But his arguments are certainly ingenious, and by many they are thought conclusive. The work from which the subjoined extract is taken is now very scarce; and we presume that many who have heard of Mr. Edwards's conclusion, have never seen his method of proof.

"That God does, by his immediate power, uphold every created substance in being, will be manifest, if we consider, that their present existence is a dependent existence, and therefore is an effect, and must have some cause: and the cause must be one of these two; either the antecedent existence of the same substance' or else the power of the Creator. But it cannot be the antecedent existence of the same substance. For instance, the existence of the body of the moon at this present moment, cannot be the effect of its existence at the last foregoing moment. For not only was what existed the last moment, no active cause, but wholly a passive thing; but this also is to be considered, that no cause can produce effects in a time and place in which itself is not. 'Tis plain, nothing can exert itself, or operate, when and where it is not existing But the moon's past existence was neither where nor when its present existence is.—In point of time, what is past. entirely ceases, when present existence begins; otherwise it would not be past. The past moment is ceased and gone, when the present moment takes place; and does no more co-exist with it, than does any other moment that had ceased twenty years ago. Nor could the past existence of the particles of this moving body produce effects in any other place, than where it then was. But its existence at the present moment, in every point of it, is in a different place, from where its existence was at the last preceding moment. From these things, I suppose, it will certainly follow, that the present existence, either of this, or any other created substance, cannot be an effect of its past existence. The existences (so to speak) of an effect, or thing dependent, in different parts of space or duration, though ever so near one to another, don't at all co-exist one with

the other; and therefore are as truly different effects, as if those parts of space and duration were ever so far asunder: and the prior existence can no more be the proper cause of the new existence, in the next moment, or next part of space, than if it had been in an age before, or at a thousand miles distance, without any existence to fill up the intermediate time or space. Therefore the existence of created substances, in each successive moment, must be the effect of the immediate agency, will, and power of God.

If any shall say, this reasoning is not good, and shall insist upon it, that there is no need of any immediate divine power, to produce the present existence of created substances, but that their present existence is the effect or consequence of past existence, according to the nature of things; that the established course of nature is sufficient to continue existence, where existence is once given; —I allow it: but then it should be remembered, what nature is, in created things; and what the established course of nature is; that, as has been observed already, it is nothing, separate from the agency of God; and that, as Dr. Taylor says, "God, the original of all being, is the only cause of all natural effects."—A father, according to the course of nature, begets a child; an oak, according to the course of nature, produces an acorn, or a bud; so according to the course of nature, the former existence of the trunk of the tree is followed by its new or present existence. In the one case, and the other, the new effect is consequent on the former, only by the established laws, and settled course of nature: which is allowed to be nothing but the continued immediate efficiency of God, according to a constitution that he has been pleased to establish. Therefore, as our author greatly urges, that the child and the acorn, which come into existence according to the course of nature, in consequence of the prior existence and state of the parent and the oak, are truly immediately created or made by God; so must the existence of each created person and thing, at each moment of it, be from the immediate continued creation of God. It will certainly follow from these things, that God's preserving created things in being, is perfectly equivalent to a continued creation, or to his creating those things out of nothing at each moment of their existence. If the continued existence of created things be wholly dependent on God's preservation, then those things would drop into nothing, upon the ceasing of the present moment, without a new exertion of the divine power to cause them to exist in the following moment. If there be any who own, that God preserves things in being, and yet hold that they would continue in being without any further help from him, after they once have existence; I think it is hard to know what they mean. To what purpose can it be, to talk of God's preserving things in being, when there is no need of his preserving them? or to talk of their being dependent on God for continued existence, when they would of themselves continue to exist, without his help; nay, though he should wholly withdraw his sustaining power and influence?

It will follow from what has been observed, that God's upholding created substance, or causing its existence in each successive moment, is altogether equivalent to an immediate production out of nothing, at each moment. Because its existence at this moment is not merely in part from God, but wholly from him; and not in any part, or degree from its antecedent existence. For the supposing, that its antecedent existence concurs with God in efficiency, to produce some part of the effect, is

attended with all the very same absurdities, which have been shown to attend the supposition of its producing it wholly. Therefore the antecedent existence is nothing, as to any proper influence or assistance in the affair: and consequently God produces the effect as much from nothing, as if there had been nothing before. So that this effect differs not at all from the first creation, but only circumstantially; as in first creation there had been no such act and effect of God's power before: whereas, his giving existence afterwards, follows preceding acts and effects of the same kind, in an established order."

From the Missionary Herald.

MISSIONARY STATIONS.

Brief view of Missions among the heathen under the direction of societies in the United States.

[Continued from page 504.]

III. AMERICAN BAPTIST BOARD OF MISSIONS.

This board has established missions in Burmah—among the Miamies and Shawnees, the Putawatomies and Ottawas, the Cherokees, the Creeks, and in Africa.

BURMAH.

A powerful empire of southern Asia, supposed to extend from long. 92d. to 102d. E. and from lat. 9d. to 20d. N. It is about 1,200 miles from N. to S. but varies much in breadth. Population estimated at 17,000,000. In religion, the Burmans are the followers of Boodh, and have numerous temples and idols.

Commenced in 1814. Stations at Rangoon, Ava, and Chittagong.

Rangoon.—A city and principal seaport of the Burman empire, on the N. bank of the eastern branch of the Ah-ra-wah-tee river, 30 miles from its mouth. Population 30,000.

Rev. George H. Hough, *Missionary and Printer;* Rev. Jonathan Wade, *Missionary.*

A church of 18 converts has been gathered here. The war between the English nation and the Burmese seems, for the present, to have interrupted the labors of the missionaries. At the taking of Rangoon, about the first of May last, the missionaries narrowly escaped with their lives.

Ava.—The seat of government, and residence of the Emperor. It is on the Ah-ra-wah-tee, 354 miles above Rangoon.

Rev. Adoniram Judson, D. D. *Missionary;* Rev. Jonathan D Price, M. D *Missionary and Physician.*

Dr. Judson has finished the translation of the New Testament into the Burmah language.

Chittagong.—Capital of an extensive district S. E. of Bengal, about 230 miles east of Calcutta. It is under English Government. The English Baptists have here collected a church of more than 70 members. No missionary has yet been appointed by the American society to succeed Mr. Colman, who died not long since.

THE MIAMIES AND SHAWNEES.

Fort Wayne.--In Indiana, at the junction of St. Mary's river with the Maumee, opposite the mouth of St. Joseph's. A mission was commenced here, by the Rev. Isaac M'Coy, in 1820; but he removing to Carey, this station is now vacant. During his stay at Fort Wayne, he baptized several Indians.

THE PUTAWATOMIES AND OTTAWAS.

Carey.—On the river St. Joseph, 25 miles from Lake Michigan, 100 N. W. of Fort Wayne. Commenced in 1822.

Rev. Isaac M'Coy, *Missionary;* Mr. Johnston Lykins, Mr. William Polke, *Teachers;* Miss Fanny Goodridge, *Teacher.*

A school of 60 native scholars has been collected.

THE CHEROKEES.

VALLEY TOWNS.—On the river Hiwassee, in the S. W. corner of North Carolina.

Rev. Evan Jones, *Missionary*; Mr. Thomas Dawson, *Steward and Superintendent of Schools*; Mr. Isaac Cleaver, *Farmer and Mechanic;* Misses Elizabeth Jones, Mary Lewis, and Ann Cleaver, *Teachers;* Mr. James Wafford, *Intrepreter.*

A school of 50 scholars is taught at this station, and another school at Nottle, 16 miles distant. Several Indians have been baptized.

THE CREEKS.

A tribe of Indians inhabiting the Western parts of Georgia, and the eastern parts of Alabama. Population 16,000.

WITHINGTON.—On the Chatahoochee river, within the chartered limits of Georgia. Commenced in 1823.

Rev. Lee Compere, *Missionary;* Mr. —— Simons, *Teacher;* Miss —— Compere, *Teacher.*

WESTERN AFRICA.

MONROVIA.—In Liberia, the residence of a colony of free colored people, planted by the American Colonization Society. Commenced in 1821.

Rev. Lott Carey, *colored man, Missionary.*

SUMMARY.

In a late address of the Board, the following summary view is given of their missions among the heathen.

"We have already, in the various fields occupied, twenty-eight competent missionaries—15 males and 13 females. Nine of the males are ordained preachers. These missionaries have under their immediate instruction between 150 and 200 scholars. They have also established four churches among the Heathen."

IV. AMERICAN METHODIST MISSIONS.

The American Methodists have missionaries among the Creeks, Cherokees, and Wyandots.

CREEKS.

COWETA.—In Georgia. Commenced, under the direction of the South Carolina Conference, in 1821.

Rev. Isaac Smith, Rev. Wm. Capers, *Missionaries;* Mr. Andrew Hammil, *Teacher.*

A school of about 40 scholors is here taught.

CHEROKEES.

Rev. Andrew J. Crawford was appointed by the Tennessee Conference to labour, for a season, among the Cherokees who understand the English. Several of the Cherokees have joined the Methodist Communion.

WYANDOTS.

UPPER SANDUSKY.—In the lands of the Wyandots, in the north parts of Ohio. Commenced in 1821.

Rev. James B. Finley, *Missionary.*

"The Society of Friends prepared this tribe for improvement, by counsel and by pecuniary aid. From 1803 to 1810, the Presbyterian Church supported a missionary and a farming establishment among them. A few converts, the fruits of this mission, were *put to death* by the Roman Catholic Indians, on account of their religion. A few years since, a man of color named Stewart, of the Methodist Church, labored succesfully with this tribe; 50 of them embraced the Gospel.

"Mr. Finley entered on the mission in October 1821; more than 200 persons have now embraced Christianity; he receives much assistance, in giving religious instruction, from several of the chiefs who are truly pious. A school was opened with 14 scholars; it has greatly increased. The children, both boys and girls, are very promising."

V. AMERICAN EPISCOPAL CHURCH.

ONEIDAS.

ONEIDA CASTLE.—Near Oneida Lake. Commenced in 1815. Population 1,000.

Rev. Eleazer Williams, *Missionary.*

Mr. Williams is the son of an Indian chief. Soon after he commenced his labors, the pagan party solemnly professed the Christian faith. A place of worship was erected in 1819. In 1821, the communicants were between 40 and 50.

VI. UNITED BRETHREN.

CHEROKEES.

SPRING PLACE.—Within the chartered limits of Georgia, about 35 miles S. E. of Brainerd. Commenced in 1801.

Rev. John Renatus Schmidt, *Missionary.*

OOCHELOGY.—About 30 miles from Spring-place, in a Southerly direction. Comenced in 1821.

Rev. John Gambold, *Missionary;* Mr. John C. Proske, *Teacher.*

There are between 20 and 30 hopeful converts from heathenism joined to the church. The school at Spring-place has contained from 16 to 20 pupils. That at Oochelogy is not yet begun.

VII. WESTERN MISSIONARY SOCIETY.

This Society has established a mission at MAUMEE, at the western end of Lake Erie. We have not the means of ascertaining the names of the missionaries. A school is taught here, consisting of abous 25 scholars.

VIII. SYNOD OF SOUTH-CAROLINA AND GEORGIA.

The Rev. T. C. Stewart, missionary, has been settled for some time, among the Chickasaws, a tribe of Indians, whose country is included within the chartered limits of the States of Mississippi and Alabama. Population about 6,500. There is a promising school, and considerable anxiety among the natives to be instructed.

GENERAL REMARKS.

This survey shews, that the spirit of missions is not confined to any one section of our country, nor to any one denomination of Christians. The North and the South, and the East and the West, Congregationalists, Pesbyterians, Baptists, and Methodists, emulate each other in the work of sending the Gospel of Jesus Christ to the heathen. It is a noble emulation, imparting strength to the bonds of mutual goodwill. May it increase, till harmonious effort, in the promotion of the highest interests of man, shall be universal.

The divine agency should be gratefully acknowledged in the production of these interesting events. The Most High breathes a spirit of love into the churches, and they are united. He infuses a spirit of enterprise, and they act. From Him cometh down "every good and perfect gift."

Gratitude for past favours is the most likely way,—it is perhaps the only way, to secure favours in future. Let the churches, then, thank God, and take courage.

But though much is doing, it is but little in proportion to our means; and though many Christians are at work, they are few in comparison with the whole number. How small a proportion of the whole effective force of each denomination, is yet brought into the field. In some denominations, probably not one in a hundred does any thing for the millions in heathenism. And in all denominations, how small, comparatively, is the number of those, who can be said to use their property and influence as faithful stewards of God!

Yet there are faithful stewards; and a merciful providence hath scattered

them over the country, as lights and examples. Their influence is felt. It elevates the tone of moral life in the community. These are the men, who find out new objects of charity, devise new modes of benevolent operation, and, going before the spirit of the age, raise the standard of Christian liberality. Let them be cherished. They are more precious than gold, and their influence than fine gold. They are the light of the church; and by the grace of God, they, and such as they, will make the church the light of the world.

REV. MR. STOCKTON.

The following Biographical sketch of the Revd. Robert Stockton, was sent us a week or two since by a friend in the south of this state.

It was too long for insertion in the present No.—but the last part shall appear in our next. There is much practical and excellent matter in this sketch—many interesting facts connected with the history of the Baptist church—much to warn, edify and comfort. Where the unity of the subject required it we have condensed and slightly corrected the composition; in some cases we have been compelled to *guess* the meaning of the sentences. The substance, however, of the piece as communicated to us will be found faithfully preserved.

We would here add, that it is very desirable that pieces intended for publication should be sent written in a clear hand, and with all practicable brevity. Our paper is too small to admit very long pieces into its columns, if not of a very general nature.

Precious in the sight of the Lord is the death of his saints.

Notwithstanding there is something in death terrible to human nature; yet there is something pleasing in beholding an old soldier of the Cross, dying in the cheerful prospect of immediately entering into rest, and being admitted to those peaceful abodes where the wicked cease from troubling and the weary are at rest. This is especially the case, where the deceased has terminated a long and useful life, in building up the church of God on earth; and where he had been the instrument of bringing many sons to glory. Robert Stockton, the subject of the following memoir, was a minister of the gospel of the Baptist church. He was a native of Albemarl county, Virginia: and was born Nov. the 11th 1743. Between the years of 21 and 24, the mind of our friend became deeply impressed with a sense of his sinful condition. His convictions were deep and pungent. And yet there was not one in the bounds of his acquaintance either Minister or layman to whom he could communicate his feelings with any hope of receiving any salutary counsel or advice—living as he did at a time, and in a place where all the religion that was known, was a dry, formal profession; and where scenes of pleasure, were mingled in, both by professor and non professor. He would sometimes go to those places of pleasure with a heavy heart, and go away with a wounded conscience. It appeared to be continually ringing in his ears; hell is your portion; you have offended against your God, and everlasting destruction is your doom. Many hours did he spend, by day and by night, in the fields and forests by himself, lamenting his wretched condition; wringing his hands and bemoaning his fearful state; while he looked for nothing but hell. In this distressed state of mind he went to see a man (whose name is not known to the writer) who lived in the neighbourhood, and who was thought to be the most pious person within the bounds of his acquaintance, hoping to receive from him some instruction. But when he began to tell

his doleful tale, the man laughed at him, and told him, he would ruin himself if he indulged such melancholy views; and advised him to ride about, and mingle with merry company, and try by all means to shake off those hypochondriacal whims. But when he would take his friend's advice, it was like adding fuel to fire. When in company, he sighed for retirement. In this awful situation, while in a merry meeting with some of his young companions, a deep sigh broke from his heart: an old lady in the company, in a very pert manner, said to him: hey! Mr. Stockton, have you lost your sweetheart? But he thought with himself; ah! madam I am afraid I have lost my soul.

In this state of wretchedness he continued for some time, until he was as he hoped enabled to roll his burden on the Lord, and commit his soul into the hands of a faithful Saviour.

About this time he spent many delightful evenings in a field near the place where he laboured, in repeating in a kind of soliloquy, with a low tone of voice, sometimes certain Hymns or Psalms he had committed to memory, sometimes texts of Scripture, and sometimes his own reflections arranged as well as he knew how. "Surely the Lord hath brought me by a way that I knew not, and led me in paths that I have not known." Being a man of strong athletic powers, and warm passions, much given to active exercises and being engaged in a very lucrative business, wealth flowed in like a flood: and he by degrees almost lost his religious impressions. About the year 1768, and in the 25th year of his age, he married Catharine Blakey, who was then young, beautiful, and thoughtless: but who afterwards made him an amiable wife—a suitable help-meet, and became the mother of a large and reputable family. About three or four years after his marriage, and shortly after the first rise of the Annabaptists in Virginia, he and his wife went to hear a Mr. Woods preach. The sermon came like a dagger to his heart: or to use his own words, "he thought he might use the language of the woma of Samaria; he told me all things that ever I did."

From this time his religious impressions were revived, and he became so zealous in the cause, that some of his friends entertained serious doubts that he was about to lose his reason; surely, thought they, he is beside himself. But while the world 'gazed at and admired' his folly, he became more and more devoted; and his soul was refreshed from the wells of salvation. About the year 1773, and the 30th of his age, he first joined the Baptist church, was licensed immediately, and very soon he was ordained to preach the everlasting gospel. Here I beg leave to correct a mistake in his Biographer found in Semple's history of the rise of the Baptists in Virginia. It is there stated that he first joined the communion of the Presbyterians; but this is not correct. Agreeably to his own statement, he never joined any church before the Baptist; and never heard (as he supposed) an evangelical sermon either from Presbyterian or Baptist until sometime after he had hopefully embraced religion. The first sermon of the above description he ever heard from a Presbyterian he supposed was preached by the Rev. David Rice, sometime after he was himself a public speaker. Shortly after he became an ordained minister, he placed the management of his worldly business under the direction of overseers, and became so much devoted to the work of the ministry, that for whole seasons perhaps he would not trouble himself so much as even to walk over some of his farms, (of which he had several) but left them entirely to the management of the persons intrusted with the care of them. He travelled much and preached often. He possessed naturally a

strong, energetic mind, but like the diamond in the quarry, for want of the hand of the polisher comparatively few of its beauties appeared. As a sermonizer he was certainly below mediocrity, but as an exhorter, and a pastor, few men possessed greater talents. The Strawberry Association in Virginia, from whence the New River District, and afterwards the Mayo Association were taken, nearly owed its existence to him as the instrument under God—see a letter addressed from Robert B. Semple to Elder Robert Stockton. Mr. Semple in his history, Chap. 22, Page 261, writes thus: "The first labourers in the ministry in this district appear to have been the two Murphies, viz. William and Joseph, Samuel Harris and Dotton Lane. Soon after the rise of the Baptists in these parts there were several preachers called to the work. The most distinguished and the most useful of whom, was Robert Stockton. Through the indefatigable labours of him and others, the cause of religion flourished to a considerable extent." And again, pages 265 and 266: "After his baptism, he quickly commenced preaching. His labours were blessed; and churches either directly or indirectly, arose through his instrumentality. In his communications to the editor, he states, that he was at the constitution of eleven churches in the Strawberry Association. Although his usefulness, was so obvious in this country, and although he was among the richest men in those parts, his mind was not at rest. From some cause not known to the compiler, he removed to Kentucky, and settled within the limits of Green River Association. To leave a people among whom his ministry has been manifestly and extensively owned of God, is a hazardous thing for a preacher of the gospel; and ought never to be done upon slight or trivial grounds, such as worldly emolument, nor without strong marks of divine approbation. Mr. Stockton had always an inclination to travel; and perhaps no man ever travelled to greater advantage. For, possessing an invincible boldness, it was quite unimportant to him what kind of house he went to, whether of saint or sinner, friend or opposer. He never failed, wherever he went, to enter largely into religious conversation; and having great command of his temper, and great presence of mind, he often made religious impressions, upon minds previously swallowed up by prejudice. It was also an invariable rule with him, to propose, and if permitted, to perform family worship. In doing this, he would often exhort a half hour or more, to the family. It is very entertaining to hear Mr. Stockton relate the various adventures of his life respecting things of this sort. His talents as a preacher, are hardly up to mediocrity; and no man thinks less of them than himself; but his talent for exhortation is very considerable. The way, by the bye, that he has done so much good, has not been through his great or numerous talents, but by occupying such as he had in an industrious manner. If his strokes were not very heavy, he gave the more of them: if the iron was dull, he put to it more strength."

(To be continued.)

A general bill of all the Burials within the city of London, and Bills of Mortality, from Dec. 17, 1823, to Dec. 14, 1824.

Total buried, males, 10,565; females, 9,672; in all, 20,237. Whereof have died under 2 years of age, 6476; between 2 and 5, 2103; 5 and 10, 798; 10 and 20, 764; 20 and 30, 1296; 30 and 40, 1444; 40 and 50 1809; 50 and 60, 1742; 60 and 70, 1715; 70 and 80, 1411; 80 and 90, 593; 90 and 100, 84; 103, 1; 107, 1. —Decrease in the burials this year, 350 *London pap.*

THE LUMINARY.

LEXINGTON:
WEDNESDAY, MARCH 2, 1825.

As the Rev. Dr. Fishback seems now to have closed his communications to the public on reform, &c. &. in the Transylvania University, our readers may expect the subject to be taken up by us in our next No. In the mean time the *refined* and very christian efforts of Philo Boon, and *other small fry*, will duly be appreciated by the public. It is not among impossible things, that *King Midas may be found to have asses' ears*—that these careful and fond defenders of the Revd. President, if disguise were removed, might be not unlike *himself.*

Triennial Catalogue of the
COLLEGE OF NEW-JERSEY.

From this document it appears, that since this venerable institution was founded.

The entire number of its alumni,	is	1763
Of those who have received honorary degrees		361
	Total	2124

Of these—369 have been preachers of the gospel—among these appear, in glancing through its pages, the names of John Ewing, President of the University of Pennsylvania; William Tennet; Dr. Rogers; Dr. Samuel S. Smith, long its President; Dr. John B. Smith, President of Hampden Sydney & Union Colleges; Dr. A. Green, President of the College; Dr. R. Finley, President of University of Georgia; Dr. S. Caldwell, President University of N. Carolina; Bishop Hobart; Dr. W. Neill, President of Dickinson College; Dr. Phillip Lindsly, President of Cumberland College; Dr. Carnahan, the present President of the Institution.

Of those who have held distinguished offices under the state and federal Government, or otherwise 125

Among these are seen, Samuel Spencer, Benjamin Rush, Francis Hopkinson, Oliver Elsworth, Luther Martin, Hugh Brackenridge, David Ramsay, James Madison, President United States, James A. Bayard, Robert Goodloe Harper, Smith Thompson, John Sergeant, John Forsythe, &c. &c.

Of the Alumni there have died 608 and are still living. 1155

In 1790 the honorary degree of L. L. D. was conferred on the "nations guest"—La Fayette.

The following unaffected letter from Miss Fanny Goodridge, formerly of this town, will be read with interest by the friends of missions. It probably may be already known that she is a missionary teacher, at a station in the North West, among the American Indians, under the care of the Baptist church. We are indebted to a Baptist brother and friend of this town for the following extracts.

"*Carey, St. Josephs, January 19th*, 1825.

Dear Brother and Sister,

When I last wrote to you, the good work of God had just commenced in our mission family. I am rejoiced to tell you that it still continues. Never did I see the power of God so conspicuously displayed in any former revival of religion, as it has been of late in this family. To hear the Indian children relate the exercises of a true penitent, (some of whom could not speak English at all, and others but very imperfectly) to hear them tell what bad hearts they had, what great sinners they had been—that they were afraid to shut their eyes to sleep, lest they should awake in the *bad*

place; and then hear them say they had lost their burden of sin and guilt —to hear them tell how precious Christ appeared to them, that they hoped he had pardoned their sins, has been truly affecting and comforting. The small children are seriously concerned. Some we hope have experienced a change of heart, who have not yet been baptized. Ten were baptized in six days, viz. the Black Smith, one an old man, a German who assits in the work of the kitchen—(he has been brought up as ignorantly as the poor Indians who roam these forests; he gave a very satisfactory evidence of a work of grace)—8 of the Indian children, the eldest 20 years old, the yougest 11. I think it would be pleasing to you to hear the exercises of one or more of the children in their own words. The following is a literal specimen.

"When you baptize Mr. French, then I think I was very bad too—I thought I would quit every thing that is bad, and sometimes I forget it. Then I be very sorry, then I think I will be good, and I come to where the boys play, and say some thing bad, and I do bad too. Sometimes it seems like somebody speaks to me, and say, never mind, you need not be good now, it will do by and by. Sometimes I feel sorry, and I try pray, and I cant pray; and I get down on my knees to pray, and then I feel ashamed, and I cant pray; my heart seem very bad, and I thought nobody so bad as me; and it seem like I see all my wickedness, and it all come upon me, and I feel like I was sinking down to the bad place. Last Friday I was in the kitchen; I feel bad, and I go out in the night and stand by myself a long time, and feel so sorry for my sins, and it seem like they all come on me; there I try to pray, and cant pray; then I just say in my heart, Lord take pity on me, and it seem like he did not hear me, and would not forgive me. I stay there a long time and cry Then after that, while I stand there, *the heavy was all gone, and I feel light.* Then I go into the school-house to prayer, and when they sing, it seem like I never heard that before; my heart feel very glad. I dont feel happy all the time; sometimes all seem dark. To—day I feel very well. "Do you love God, my son?" "I dont know know, I ought to love him, but I am so wicked I cant love him as I want to." Have you thoughts about Jesus Christ? "Yes sir." What did he come into the world for? "To keep us from going to hell—to save us poor lost sinners."

The above account is written as nearly in his own words and style as possible.

The children, instead of spending their evenings in playing, read the Scriptures, sing and pray. Some of the neighbouring Indians are serious. O that the good work might spread among the poor Indians; that this wilderness in a spiritual sense might bud and blossom like the rose. Surely the set time to favor Zion is come! Never did I realize so sensibly the blessings of a revival, may we be enabled to praise the Lord for his goodness and his wonderful works to the children of men!

FANNY GOODRIDGE.

From the Christian Advocate.

Extract of a Letter from a Missionary at Buenos Ayres, to the Rev. Dr. J. P. Wilson, of Philadelphia.

Buenos Ayres, Oct. 7th, 1824.

Rev. Sir,—The state of things here, though bad enough, is considerably more favourable than I anticipated. The people have been, without doubt, exceedingly ignorant, superstitious, and bigotted. Many of them are so still. Yet it cannot be denied, that within a few years, there has been a great change for the better. Free schools and other schools have been establish-

ed. The sum appropriated by the government, for the general purposes of education in this province, having a population of about 120,000, (more or less,) is between 90 and 100,000 dollars during the present year. A similar sum is about to be set apart for the like purpose in the year ensuing.

Reforms have been made in the civil, military, and ecclesiastical regulations of the country. The general opinion is, that the time is not far distant when intolerance will cease. Indeed, toleration to a considerable extent, already exists. Religious meetings, attended by foreigners, have been held regularly, without any disturbance, for some months past. A Sabbath school has been opened for Protestant children, and several come. The scriptures are finding their way into families of the first respectability. On this subject, I could mention facts, which have come under my own personal observation. And what is quite as indicative of a favourable change, is, that though it is very generally, if not universally, known among those who know any thing of me, that I am a Protestant preacher, yet, in my academy there are now thirty Spanish youth, many of them connected with the first families of the place. Of their own accord, and with the consent of their parents, the greater part of the boys, in my academy, are, for the sake of learning English, now reading the New Testament in English

There is a prospect of doing something too, for the benefit of the sailors who visit this port After preaching on shore in the morning, I have several times, recently, gone aboard a vessel lying about half a mile, or a mile from land, and addressed the sailors in the afternoon.

I am, dear Sir,
Yours, very respectfully,
THEOPHILUS PARVIN.

FROM THE NATIONAL GAZETTE.

SMYTH *vs.* NEWTON.—There has lately been published by the author of "Apocalypse Revealed," with no small degree of triumph, a letter, which he states to be from "the greatest judge and historian of the age," expressing the perfect conviction of the authorship of the book of Revelations being as asserted by General Smyth—in other words, that what the Christian world has been receiving for ages as divine inspiration, is a detected forgery.—If the writer of the letter referred to, be the person whom conjecture will most probably fix on, it is to be lamented, that this distinguished man should inconsiderately, merely from the view of the subject presented by General Smyth, decide a point of such serious importance. His studies have in all probability not been directed in that line, and yet the weight of his name may have great influence over those, who have not leisure or abilities to examine for themselves. To such, the writer of this wishes the caution to be given, that though *General Smyth* thinks he has proved the Apocalypse to be a forgery, *Sir Issac Newton*, after a most careful research, pronounced its genuineness to be as clearly proved, as any book of Scripture.

Sir Isaac, after citing from the earliest fathers unequivocal testimonies to the Apocalypse, subjoins as follows: —"This may surely suffice to show how the Apocalypse was received and studied in the first ages, and I do not indeed find any other book of the New Testament so strongly attested or commented upon so early as this."

A LAYMAN.

Alexander Smyth on Revelation.—We think we ought, in communicating Literary and Philosophical Intelligence to mention a publication of a member of Congress—the renowned Alexander Smyth of proclamation memory—on the Apocalypse of St. John. It is an

attempt to prove that St. John did not write the Revelations, but that they are a forgery of Irenæus. His two principal arguments are, that Polycarp does not mention the Apocalypse, and that the name Decimus Clodius Albinus, reduced to Greek letters, will make out the Apocalyptick number of the beast 666. A learned friend, who sent us the pamphlet, sent with it the following note.

"What miserable reasoning must that be which concludes that because Polycarp has not mentioned the Apocalypse, therefore it was written after A. D. 166, the time of his death; whereas a single small letter is all that remains of that Father.

"I see much ignorance, and hardy infidelity in this pamphlet, but nothing else that is new, except the idle conceit that Irenæus, whose writings show him to have been a pious man, was the forger of the Revelations, and also that Decimus Clodius Albinus, in Greek letters, makes 666. In this the writer disembles, for he puts an N instead of S at the end of each word, and these make 150 of the 666."

Ch. Advocate.

Slavery in Illinois.—Gov. Coles, of Illinois, it will be recollected, was prosecuted and fined in one of the Courts of that state, sometime last summer, for having liberated his slaves. No way intimidated, however, by the opposition which he has experienced in his benevolent views from the slave holders, he has now recommended to the legislature of that state the entire abolition of slavery, as speedily it can be done consistently with the public good, and the rights and claims of the parties concerned. He also recommends the passage of laws to ameliorate the condition of those in slavery, and to prevent kidnapping—*a crime which he represents as having become a regular trade, carried on to a vast extent, to the country bordering on the lower Mississippi. up the Red River, and even to the West Indies!*

N. Y. Spectator.

The Board of Engineers have awarded to Mr. John Bruce, of Kentucky, the premium of one thousand dollars—he having presented to the Engineer Department the most approved invention for the removal of the Sawyers, Planters, and Snags, in the Mississippi River. *Nat. Gaz.*

Mr. Burnside has proposed in the Senate of Pennsylvania the appointment of a committee to inquire into the expediency and practicability of constructing a rail road from the city of Philadelphia to the city of Pittsburg. *Ib.*

Erie and Ohio Canal.—The expense of cutting this canal is estimated at about three millions of dollars. Including the feeders, the route is somewhat over 300 miles. *Ib.*

It is proposed to establish at Northampton, Penn. an institution to be called the La Fayette College.

Upwards of 1,800,000 dollars were coined during the last year at our mint, principally in silver. It is calculated that 2,000,000 will be coined during the present year.

From the National Gazette.

Further negotiations with Spain! The siege of Troy. A new Spanish minister to arrive in due time, and the whole subject to be taken up and argued, as Mr. Nelson says, *ab ovo!* The Spanish secretary for Foreign Affairs apprizes us that "the business is complicated," and that with it are mingled "interests and claims of Spanish subjects against the government and subjects of the United States." Volumes are to be written, messengers to cross and recross the Atlantic, &c.

Meanwhile—*Eunt tutis terrarum crimina velis*—the crimes of the land navigate with impunity the sea; whole crews of American seamen are butchered; merchants impoverished; bands of murderers and freebooters multiplied; heaven and earth invoked by the victims, and defied by the ruffians.

From the National Intelligencer.

We are happy to learn, from an authentic source, that the British Government has very recently communicated to this Government, through our Minister at London, the interesting information, that that government has come to the determination *to recognize the Independence of Mexico* and *Buenos Ayres*, and also of *Colombia*, reserving a declaration as to the latter, until the effect of the contest in Peru be more certainly developed; and that this determination will be communicated successively to all the other foreign powers.

His Excellency WILLIAM EUSTIS, Governor of the Commonwealth of Massachusetts, died in Boston on Sunday morning last.—Between the religious services of the day the bells of all the churches were tolled. The duties of the office will for the remainder of the year devolve on the Hon. Marcus Morton, the Lieut. Governor. *Nat. Gaz.*

Mr. Owen, of Lanark, (Scotland,) after purchasing the property of the Harmony Society, on the Wabash, for $150,000, is on his way to Washington for the purpose of submitting his plan to Congress, and soliciting their aid in carrying it into extensive effect.

Car. Ad

It is said that nearly fifty thousand families have suffered by the overflowing of the rivers in Germany. Through whole districts the waters swept off every description of property and all their little farming stock. The sufferers have appealed to the British nation for relief. *Ib.*

Advices are said to have been received from St. Petersburgh, which state that the general number of persons who perished during the late inundations in that city, and all the neighbouring places, was 30,000.

It is said in the London papers that the King of Sweden (Bernadotte) means to resign his crown in favor of his son. *Nat. Gaz.*

From the Christian Advocate.

VIEW OF PUBLIC AFFAIRS.

GREAT BRITAIN.—The latest accounts from Europe which have reached this country, are to the third of January. Nothing of much general interest had recently taken place in Britain. Very frequent meetings of the Cabinet council had lately been held, which had given rise to a great variety of reports among the *quid nuncs* of London It was generally believed, and we think not without reason, that the affairs of Greece, and perhaps those of South America, were the subject of discussion. As all the powers of Europe chose to leave the Greeks to themselves, or rather to aid their enemies, while they were struggling for their existence against a most unequal force, it would seem to be reasonable that they should also be left to themselves, now that they are victorious.

A company has lately been formed, with a capital of £600,000 sterling, for working the mines of Peru; and yet Peru is exactly that part of the late Spanish possessions, which alone is able to make a show of resistance.

It appears that a considerable additional military force had been sent to Ireland. The state of things there is still one of great interest. The Cath-

olick Association seems to be extending its influence, and their proceedings and the speeches of the members are very bold and determined. One of their leading members is under prosecution, for the sentiments he uttered at a publick meeting.

SPAIN.--All the French troops left Madrid on the 20th of December, except two Swiss regiments, which amount to 3000 men The capital it is said remained tranquil, except some alarms caused by a report that the Constitutionalists had landed a force at Alicant—About 200 had actually landed on the coast of Valencia, and after killing a few royalists who opposed them, re-embarked. There was a report, which we fear is not true, that the king *intended to abdicate his throne*, and retire to the Escurial with his queen. Petitions were presented to restore the Court of the Inquisition. The French are adding to the fortifications of Cadiz. There is a deficit in the Spanish finances for the ensuing year of 590,000,000 reals. The Constitutionalists are still persecuted with the most relentless severity. A new treaty between France and Spain, it is said, was signed at the Escurial on the 10th of December last.

GREEKS AND TURKS.—The successes of the Greeks are uninterrupted. They have nearly annihilated the Turkish fleet, since destroying that of the Captain Pacha; and their cruisers now freely range the Archipelago for Turkish prizes; and make incursions on the coast of Turkey, and plunder with little opposition. If the European monarchs would only continue to *let them alone*, we verily believe they would drive the Turk out of Europe, and out of a considerable part of Asia Minor.--But measures are plotting and planning to limit their triumphs and their influence.--The Sultan, by a Firman of the 12th of August last, has prohibited the sale of the Bible, or the Psalter and Gospels published separately, in his dominions. This is only another indication, that his power is hastening to an end.

Another naval victory of the Greeks.—The London papers state that a naval battle was fought on the 11th, 12th, and 13th of November, between the Greeks and the Egyptians, in which the latter were discomfited, and a part of them took shelter in Candia. In the action of the 13th the Greeks obtained a complete victory, and took more than 20 transports, with troops, arms, and many perons of distinction.

Hindoo Widows.—At a recent meeting of the Court of Directors of the East India Company, Mr. Butterworth mentioned the fact of 3000 widows having been burnt in India, in the course of the last five years, and asked whether it was the intention of the Directors to interfere in any manner, to stop the progress of this horrible custom? He was well aware that it was a delicate task to interfere with the religious feelings of the natives, but he thought that a question of such vital importance might justify such an interference. He wished to know whether any instructions on the subject had been given to the government in India by the Court of Directors?

The Chairman said that the Court had sent out directions to their government, in the year 1823, but that no answer to such dispatch had yet arrived. *Nat. Gaz.*

From Bombay.—Intelligence from Bombay to the 18th of August has been received. At that period the greatest alarm prevailed for the want of water. The poor natives, of every cast, had fasts and ceremonies of all kinds to implore the usual supply of rain. Many had their cattle adrift, and they died for want of water. To add to their distress, the cholera morbus

was raging dreadfully, and the crops at Madras had failed.

A confidential agent of the Pacha of Egypt is at present in England, for the purpose of studying its language, manners, and industry. He has a Greek interpreter with him. He has visited various manufactories at Manchester.

One pound of American cotton, which costs 3s. 6d. is, by the labour of Nottingham manufacturors, converted, without any expense except that of labour, into a manufactured article, which sells for £31 10s.

Mr. Perkins, the inventer of the steam-gun, has stated, that it might be made to throw a ball of a ton weight from Dover to Calais!!!

Persons who keep a dairy of the weather declare that the present season very much resembles that of 1799, which preceeded the year of the great scarcity. *London pap.*

REVIVALS.

A letter from Rev. S. F. Snowden, of Sackett's Harbor, to the Publishers of the Recorder, gives information of favourable religious appearances at that place, and adds, "you will rejoice to hear that seven from the Barracks, have made a profession of religion."

A revival is enjoyed at Camden, Oneida Co. at the present time. Particulars may be expected in due season.

A revival has lately commenced at Geneva; and the one at Palmyra, we understand, continues to progress.

We lately noticed the existence of a revival in Hamilton College, and many of our readers are, doubtless, expecting to hear something more on the subject.

Revivals in Colleges are necessarily liable to be of short duration, and the effects of them are too often of a transient nature. The one at Hamilton commenced but a short time previous to winter vacation. The work, though sudden and rapid, was still, and remarkably free from enthusiasm, and we trust, it was truly evangelical. We cannot speak confidently as to numbers; and since most of the students have also dispersed, it is impossible to anticipate what will be the state of things when they re-assemble. A few days will determine. Let us hope and pray for the best.

West. Rec.

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OBITUARY.

Departed this life on Wednesday evening last, after almost unparalleled sufferings, for a whole year, Mrs. Margaret P. Wickliffe, consort of Robert Wickliffe, Esq.

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From the Congregational Magazine.

THE LAST PLAGUE OF EGYPT.

"And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And there was a great noise in Egypt, for there was not a house where there was not one dead." Exodus, xii. 29, 30.

'Tis midnight—'tis midgnight o'er Egypt's dark sky,
And in whirlwind and storm the Sirocco sweeps by;
All arid and hot is its death-breathing blast;—
Each sleeper breathes thick, and each bosom beats fast.
And the young mother wakes, and starts in her rest,
And presses more closely her babe to her breast;
But the heart that she presses is deathlike and still,
And the lips that she kisses are breathless and chill.
And the young brother clings to the elder in fear,
As the gust falls so dirge-like and sad on his ear.

But that brother returns not the trembling embrace—
He speaks not—he breathes not—death lays in his place.
And the first-born of Egypt are dying around;
'Tis a sigh—'tis a moan—and then slumber more sound:
They but wake from their sleep, and their spirits are fled—
They but wake into *life*, to repose with the *dead*.
And there lay the infant, still smiling in death,
Scarce heav'd its young breast as it parted with breath;
And there lay the boy, in youth's budding bloom,
With the calmness of sleep, but the hue of the tomb!
And there fell the youth, in the pride of his prime,
In the spring tide of life, and perchance too of crime;
And unnerv'd is that arm, and clos'd is that eye,
And cold is that bosom which once beat so high.
And the fond mother's hope, and the fond father's trust,
And the widows's sole stay, are returning to dust.
Egypt has not a place where there is not one dead,
From the proud monarch's palace to penury's shed.
And the hearths of that country are desolate now,
And the crown of her glory is struck from her brow,
But while proud Egypt trembles, still Israel is free,
Unfetter'd, unbound, as the wave of the sea.

H. M.

THE HOUR OF DEATH.

By Mrs. Hemans.

Leaves have their time to fall,
And flowers to wither at the North wind's breath.
And stars to set—but all,
Thou hast all seasons for thine own, O Death!

Day is for mortal care,
Eve for glad meetings round the joyful hearth,
Night for the dreams of sleep, the voice of prayer,
But all for thee, Thou mightiest of the Earth!

The banquet hath its hour,
Its feverish hour of mirth, and song, and wine;
There comes a day for grief's o'erwhelming power,
A time for softer tears—but all are thine.

Youth and the opening rose
May look like things too glorious for decay,
And smile at thee!—but thou art not of those
That wait the ripen'd bloom to seize their prey.

Leaves have their time to fall,
And flowers to wither at the North wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, O Death!

We know when moons shall wane,
When Summer birds from far shall cross the sea;
When Autumn's hue shall tinge the golden grain—
But who shall teach us when to look for thee?

Is it when Spring's first gale
Comes forth to whisper where the violets lie?
Is it when roses in our paths grow pale?
They have one season—all are ours to die!

Thou art where billows foam,
Thou art where music melts upon the air;
Thou art around us in our peaceful home,
And the world calls us forth—and thou art there!

Thou art where friend meets friend,
Beneath the shadow of the elm to rest;
Thou art where foe meets foe, and trumpets rend
The skies, and swords beat down the princely crest.

Leaves have their time to fall,
And flowers to wither at the North wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, O Death!